

RUPEE SERIES



BHAVAN'S BOOK UNIVERSITY

SOME STATES OF CONSCIOUSNESS

R. R. Diwakar

126
DIW


GENERAL EDITORS

K. M. MUNSHI

R. R. DIWAKAR



BHARATIYA VIDYA BHAVAN, BOMBAY



What Bharatiya Vidya Stands for

Bharatiya Shiksha must ensure that no promising young Indian of character having faith in Bharat and her culture Bharatiya Vidya should be left without modern educational equipment by reason merely of want of funds.

2. Bharatiya Shiksha must be formative more than informative, and cannot have for its end mere acquisition of knowledge. Its legitimate sphere is not only to develop natural talents but so to shape them as to enable them to absorb and express the permanent values of Bharatiya Vidya.

3. Bharatiya Shiksha must take into account not only the full growth of a student's personality but the totality of his relations and lead him to the highest self-fulfilment of which he is capable.

4. Bharatiya Shiksha must involve at some stage or other an intensive study of Sanskrit or Sanskritic languages and their literature, without excluding, if so desired, the study of other languages and literature, ancient and modern.

5. The re-integration of Bharatiya Vidya, which is the primary object of Bharatiya Shiksha, can only be attained through a study of forces, movements, motives, ideas, forms and art of creative life-energy through which it has expressed itself in different ages as a single continuous process.

6. Bharatiya Shiksha must stimulate the student's power of expression, both written and oral, at every stage in accordance with the highest ideals attained by the great literary masters in the intellectual and moral spheres.

7. The technique of Bharatiya Shiksha must involve—

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the adoption by the teacher of the *Guru* attitude which consists in taking a personal interest in the student; inspiring and encouraging him to achieve distinction in his studies; entering into his life with a view to form ideals and remove psychological obstacles; and creating in him a spirit of consecration; and

(b) the adoption by the student of the *Sahitya* attitude by the development of—

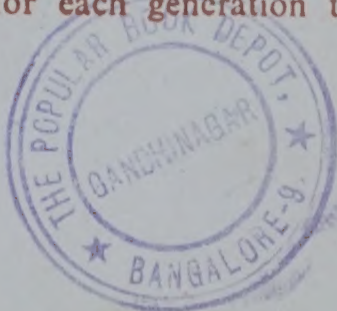
(i) respect for the teacher,

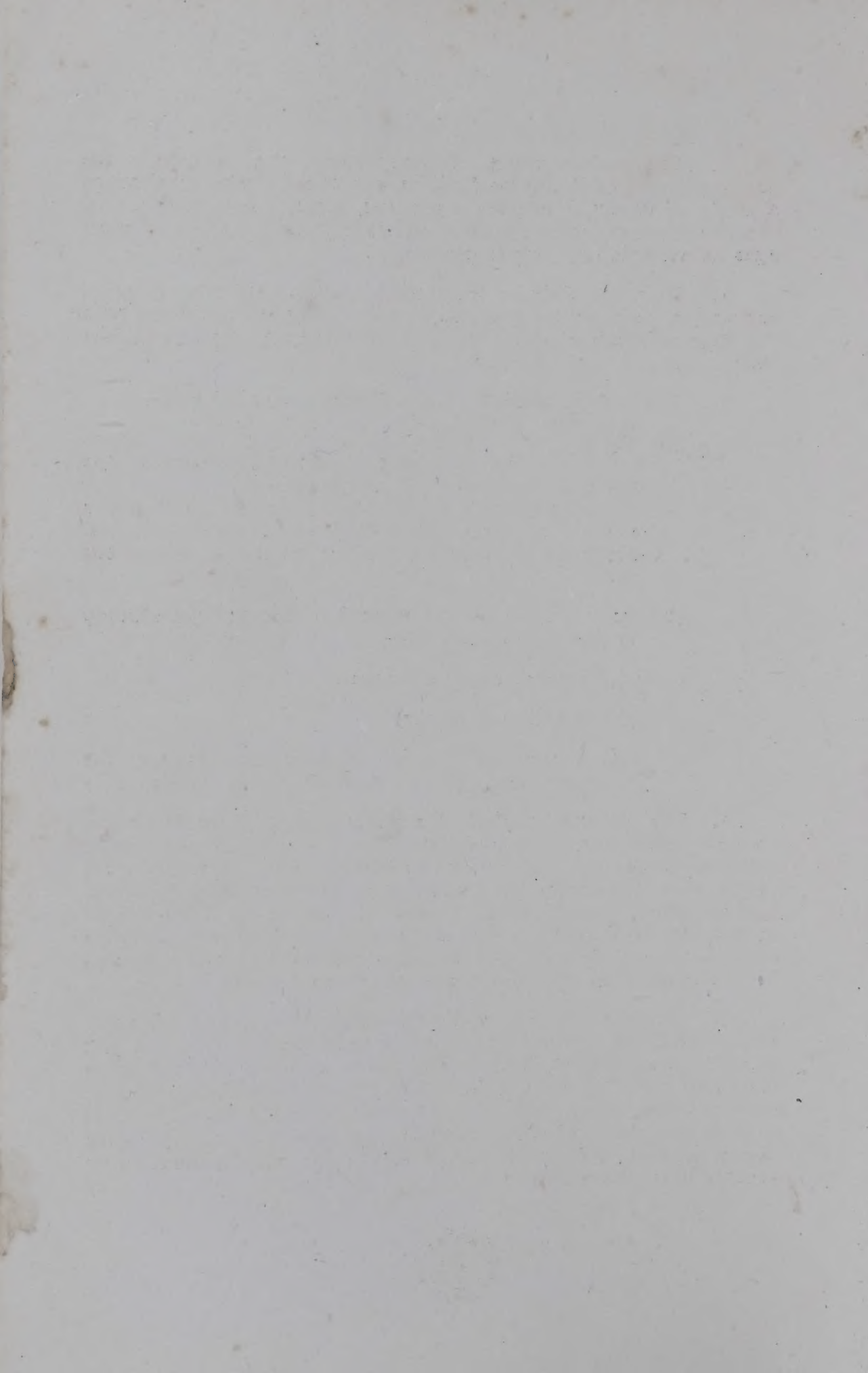
(ii) a spirit of inquiry,

(iii) a spirit of service towards the teacher, the institution, Bharat and Bharatiya Vidya.

8. The ultimate aim of Bharatiya Shiksha is to teach the younger generation to appreciate and live up to the permanent values of Bharatiya Vidya which is flowing from the supreme art of creative life-energy as represented by Shri Ramachandra, Shri Krishna, Vyasa, Buddha and Mahavira have expressed themselves in modern times in the life of Shri Ramakrishna Paramahansa, Swami Dayananda Saraswati, and Swami Vivekananda, Shri Aurobindo and Mahatma Gandhi.

9. Bharatiya Shiksha while equipping the student with every kind of scientific and technical training must teach the student, not to sacrifice an ancient form or attitude to an unreasoning passion for change; not to retain a form or attitude which in the light of modern times can be replaced by another form of attitude which is a truer and more effective expression of the spirit of Bharatiya Vidya; and to capture the spirit afresh for each generation to present it to the world.





आ नो भद्राः क्रतवो यन्तु विश्वतः ।

Let noble thoughts come to us from every side

—Rigveda, I-89-i

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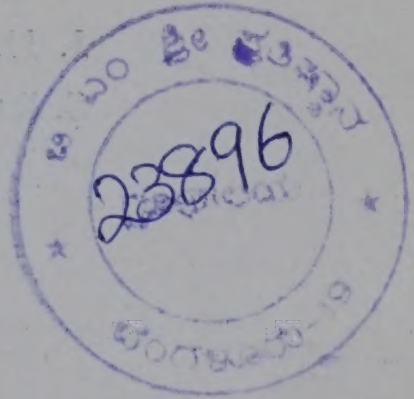
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R. R. DIWAKAR

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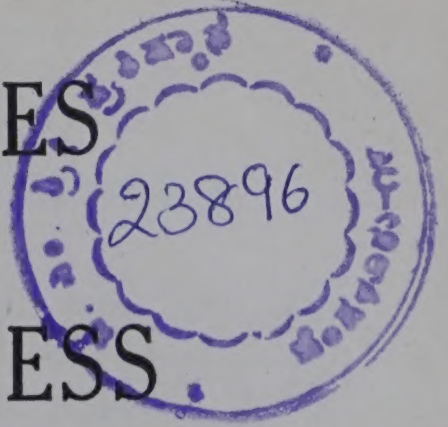
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GENERAL EDITOR'S PREFACE

The Bhavan's Book University volumes had rare success. About a million and a quarter volumes have been sold in about eleven years. However, there is an insistent demand for the stray volumes which the Bhavan has issued from time to time at a lower price. In order to meet this demand, it has been decided to issue the new One-Rupee Book University Series side by side with the Book University Series.

I hope this new One-Rupee Series will have the same good fortune which the other Series had, of being useful to those who are interested in the fundamental values of Indian Culture, and of reaching out to a wider audience.

Bharatiya Vidya Bhavan,
Chowpatty Road, Bombay-7.

Vijaya Dashami
September 28, 1963.

K. M. MUNSHI

INTRODUCTION

I would like to say a few words in introducing this somewhat unfamiliar subject. I cannot claim to be a student of psychology nor am I familiar with the jargon of that great science. I am a simple plain observer of my own consciousness and the different states through which it passes. I occasionally compare notes with other observers and also refer to books dealing with consciousness. I have left alone those states of consciousness which are induced by what are called mind-drugs or psychodelic or hallucinogenic drugs. I have dealt with states which can be more or less experienced by almost all who care to be observant enough.

There is no doubt that this is an interesting study. Apart from curiosity and the wonder with which one can enjoy these different states, the ultimate aim is to be able to control the power of consciousness in order to lead it to supernal ecstasy which a man is capable of enjoying even while he is conscious of and busy with normal actions of the body and mind. It is the attainment of that Poise of the human soul or spirit which may, for want of a better word, be called Turīyāteeta. I have indicated and dealt with eleven states of our consciousness. It is indeed possible to further find out different shades of these eleven states and describe them in detail. But I am afraid, I am not attempting a book here but only two talks. So, I have to be satisfied with what I am doing at present.

R. R. DIWAKAR

LECTURE I

Dear Shri Hathi, Mrs. Ramadhyani and friends,

It is a privilege for me to speak in the series of lectures arranged in memory of Sri R.K. Ramadhyani. I knew him intimately. I have known Mrs. Ramadhyani also. It is good that she has arranged this series of talks through the Bhavan. The President has already informed you that I am almost a part and parcel of the Bhavan. I do not think that I deserve that compliment. I have been certainly trying to do my bit and I happen to be the Co-Editor with Dr. K. M. Munshi of Bhavan's Book University series. I have been trying to see that many good and great books are published by the Bhavan. I have been instrumental, for instance, in bringing out most of the important works of Dr. R.D. Ranade. Dr. Ranade was not merely a great philosopher but he was a great Sādhaka, a saint who inspired others to lead a life of devotion.

With these few words, I may say that I have taken a subject which is not very much in my line. I have been used to talk about many things; now-a-days I talk a lot about Gandhi, his background, even his spiritual background and all that. Some of the talks I gave on some subjects have been published by the Bhavan itself. What I am going to talk to you today is about consciousness itself; from what point of view we should study consciousness and also about the significance of the different states through which we pass.

The study of consciousness has been approached by Indian seers, saints, philosophers, yogis and metaphysi-

cians from the point of view of the development of consciousness, its expansion, and its ultimate reach and goal. As soon as they found that certain facts were true to their experience, they included them in what is called Sādhana, spiritual discipline. Spiritual sādhanā essentially means the expansion of consciousness, or of the power of consciousness as well as a probe into the depth of consciousness and its ultimate limit.

There are many definitions of consciousness. Different functions have been attributed to it. Some time we call it mind, some time we call it Chitta and so on. From very early times this Chitta or consciousness has been looked upon even by the Vedic Ṛṣis as some power and that power has been described in very brief terms by one of the Upaniṣads. The power of consciousness is so subtle that it can concentrate itself on a single point, a pin-point or it can expand itself to the whole of the cosmos. It is this power that stays or dwells in the brain of man: Aṇoraṇīyān mahato mahīyān ātmāsyā jantornihito guhāyām: In some secret chamber in the brain of man it is this power that dwells and it is called Atman. It can very well be described as the chitkaṇa, a point of consciousness, the co-ordinating force. Dr. Ranade has called it 'spiriton'. There are so many activities that go on in the body, in the nervous system, in the brain; we go through a number of experiences. But what are all these if they are not co-ordinated and strung round what may be called a personality or a person or a Puruṣa. So, it is that power which we call Atman and which, really speaking, co-ordinates all these experiences. We may call it the centre of consciousness.

The study of the states of our consciousness is meant

for the healthy growth of consciousness with a view to attain the highest. You may call that highest state Mokṣa, you may call it the Ānanda condition. In the Upaniṣads it has been said:

*Ko hyevānyāt kaḥ prāṇyāt
yadeṣa ākāś'e ānando na syāt.*

That is the highest state, the state of Ānanda, of causeless joy and delight, the supernal blissful condition which a man can attain by Sādhana; that is the highest attainment, so far as present humanity is concerned.

I am one of those who think that the present state of humanity is not the only and the last state of humanity. I do not believe in thinking that everything has happened in the past and that we are living in the present only and that there is no future for man. I often say that God has not gone bankrupt, nor is static, nor is He going to commit suicide! The one power which God has not got is the power to commit suicide! All power He has, but this power to commit suicide He lacks. He will ever exist, and existence does not mean a static condition; it means a dynamic existence, a dynamic existence which is always progressive. The approach of the ancient seers and saints was always for trying to attain the highest state of consciousness within themselves, apart from the mastery that they wanted to have on material life, on their body and on other forces. Man has been trying for both these masteries, mastery over what exists outside his own body and his own mind, and mastery also over the inner force which makes him live, makes him conscious, gives him the capacity for experiences of different types. I am speaking today of the

mastery of the inner power which is called the power of consciousness.

Now there is also another approach towards this consciousness and that approach may be said to be peripheral not central; it is an approach from outside to see what is happening to our brain or to our mind. A man goes out of mind; he suffers from amnesia, he suffers from something else, schizophrenia, insanity, split personality; he suffers from complexes, and a number of things. That is a diseased condition of the mind; that is not a normal, healthy condition. While probing into that kind of pathological condition of the mind, Freud, Adler, Jung and the latest psychoanalyst, Dr. Frankle have tried to study and find out means to cure the diseased mind. So, it is a curative method which they follow; by a study of pathological conditions of the mind, western science and psychology have specially tried to probe into the mysteries of consciousness and its conditions and have been trying to see how a diseased mind could be cured and brought to normality. So, there is what is called normal psychology and abnormal psychology. I think both approaches are useful, and they are necessary for the purpose of studying the whole nature and activities of our consciousness. We must, however, remember and note the function of these two different approaches. One is an approach to see that our consciousness tries to reach the highest pinnacle. The other is to cure whatever diseases or abnormalities have crept in and to bring the patient back to normal conditions.

Yoga ultimately is a science and art of control and mastery of consciousness. It might be that there are certain Āsanas in what is called Haṭha Yoga; and Haṭha

Yogis do go through Āsanās. There is also Prāṇāyāma. Then there is Rāja Yoga, Karma Yoga, Bhakti Yoga and a number of other Yogas, Mantra Yoga, Laya Yoga and so on. But all these Yogas are the result of the central approach to consciousness and its conditions with a view to elevate human consciousness and to try to reach the highest; whereas the other approach of psychoanalysis, even including that of Dr. Frankle, is for curing the diseases of the mind. Dr. Frankle is the founder of Logotherapy, that is an attempt to treat the whole personality and not any particular complex. Even brain research today is tending towards the study of the total personality and its evolution. Research during the last fifty years is in that direction. The brain is an instrument of consciousness, not the location of nor of the birth of consciousness.

It is not enough, for instance, if my hand begins to shake or if it has some paralytic attack, to treat that hand alone. We have to see what happens to the totality of the man, totality of the person; that is the approach of Dr. Frankle. What he calls logotherapy may be said to be an advance over all the psychoanalysts from Freud onwards. Now if that is so, why did I think of studying this consciousness and of this approach? That is because every one of us is conscious of his own consciousness, and that is what provokes further thought.

Now what is it that is most important in man? Man has reached in the evolutionary process a certain stage, where he has become conscious of his own consciousness. In other animals too, there might be something like self-consciousness. I do not want to deny it. It might be there. But man has become very self-conscious and has

developed along the lines of self-consciousness. Now self-consciousness always gives man a kind of lever for developing the power and improving the functions of his consciousness. He can see what is going on in his mind and judge the right from the wrong. Even conscience is the result of a development along that line. It is the line of introspection, of self-consciousness. He comes to know what is good, what is bad, what is right, and what is wrong. This development of conscience is itself the result of self-consciousness and its maturity. As man grows more and more self-conscious, it can be safely inferred that his conscience also becomes keener and subtler and he begins to analyse thought, ideas, feelings which cross his mind; he becomes his own censor and judge; he begins to know what to suppress and what to encourage. Very recently, we can say that Gandhi was a man who was self-conscious to the utmost. He was no doubt always thinking of the world, of the good of humanity, of what he should do about it. But at the same time he was as self-conscious as he was conscious of all the things that he was doing. It is very significant that one of the greatest of modern journalists, Kingsley Martin, who was in India when Gandhiji passed away, in his tribute, said (of course he has spoken as a journalist) we shall now miss 'the dialogue with himself' which Gandhiji held week by week. His dialogue with himself was as intimate, as close and deep as was his study of what was going on in the world outside himself.

Thus self-consciousness leads to self-introspection. Conscience which is the faculty of discrimination between right and wrong, good and bad is the result of

introspection. The will to follow our conscience as the guide in all matters gives us the power to control our inner powers and mastery over ourselves. Gandhi had this mastery in a supreme degree and he came to be called 'the conscience of humanity'.

Our senses give us only information or knowledge about things. The proper use of this knowledge depends upon our faculty of conscience and our control over our inner urges and elemental tendencies. It is in this sense that knowledge is power and self-knowledge leading to self-control is the highest power. 'Know thyself' is not an empty, meaningless maxim.

Man is today, no doubt, the master of material things and of some of the secrets of nature. But where has he arrived? He has arrived at a point where if he allows the inner powers or passions or his elementary urges to have full play with the powers of nature, we know what is going to happen. Every thinker today in the whole world is anxious about this power over nature and how it should be controlled and used for the benefit of humanity rather than for the liquidation of humanity, and along with it also of civilization. All life will become extinct if nuclear bombs, nuclear power, stock-piled atomic power is used for a war of mutual annihilation. Therefore, this question of the use of power becomes far more important not merely from the point of view of an individual but also from the sociological point of view, from the standpoint of society and its further development. No development could be possible if man does not control through his self-consciousness, through his conscience certain elementary urges in him. The elementary urges of man are hunger for power; he wants

to rule over things and men, he wants to possess as many things as possible, he wants to enjoy life selfishly. These elemental urges have come to man along with Prāṇa, i.e. animality and they are part and parcel of animality. The thinking of man today is in the direction of the preservation and advance of the whole of humanity, of civilisation and of culture; it is only by Samyama, establishment of control and by victory over the elemental urges that man can go forward. From that point of view also a study of consciousness is important.

One more thing is, man really lives in his own consciousness. We might say that I am in this body; I am sitting or standing somewhere; we might say that we are born in India and so on. All these are physical environments. I might be in the body because we are conscious, we have a nervous system; we are intimate with the body. But we are also conscious of so many other things. We might say that we are living here and living there and so on. But if we probe into ourselves each moment of our life, we are really living only in our own consciousness; things which seem to happen outside our consciousness are real to us only to the extent of our consciousness of them. If you prick a pin in the finger, the pain is really felt in my consciousness and not in the finger. This can be proved very easily as you know; the finger can be anesthetized. For example, when we sleep, noises are going on, children are crying, everything is going on about us, but we are not conscious. So, it is consciousness which really makes a man alive to things and happenings. How far he is conscious and of what, how long he is conscious and how intensely, how self-consciously conscious he is, are matters of importance from the point of view of his development and his evo-

ation. So, the study of consciousness and of self-consciousness is very important from various points of view.

I remember one small story of T.P. Kailasam, a great Kannada and English poet of Karnatak. Of course, he was living a kind of wild life which may not be commendable; he was a kind of a genius, who was not careful about his dress or food or environment. But when he used to write or to act, there was no person who could compare with him. He has written a drama on Karna, for instance, and has given a new interpretation to some incidents in Mahābhārata; the 'Purpose' for instance depicts Ekalavya's story in a new way. Once it happened that he was staying in his own garret and Venkatakrishnayya, the grand old man of Mysore, went to have talk with him. He had not seen him. He had read his plays. He went there and he was really surprised to meet him in very untidy surroundings. Stubs of cigarettes and pieces of paper were lying about here and there. He was not living like a scholar with a number of books and shelves well-arranged all round. "What is this Kailasam? I never expected you to be so very untidy," said the old man. But Kailasam immediately replied: "Oh! Tātā, (Tātā means grand-father) I am not living here; I am in the palace of Suyodhana." He was writing a play on Suyodhana! At another time and place he was asked his permanent address by Shri Datto Kaman Potdar, Prof. Rajwade and others to whom he gave a reading of his play 'Purpose'. He just said "Care of Posterity". Look at the man! This expression came out suddenly from him. The man was really living in his own consciousness.

Man has passed through many stages of evolution. In

the beginning, it was the stage of geophysics. That means only matter existed, and therefore there was no life here. Then the stage arrived of what is called biophysics; that means life started and began to live in the biosphere. It is in that biosphere that most of the animals live except man, of course. In the animal world rudimentary mind and consciousness are there. But further development, especially of self-consciousness is to be found in man. Man may be said to have entered the psychosphere and is now living in it and also progressing. This psychosphere is dominated by ideas, concepts, thoughts, introspection and the ambition to master the outer as well as the inner world of consciousness. From this point of view also, a study of consciousness becomes a very important thing.

I am going to give you two talks in all. One talk has already consumed some time in my trying to give you the background and the importance of this particular subject. Now I shall take up one by one the different states of consciousness through which man goes, or the different states which a man experiences. Of course, here again there are two ways of approach to the subject: one is the ancient and the other which can be called modern.

In the Mandūkyaopaniṣad, four states of consciousness have been enumerated, namely, Jāgrit, Swapna, Suṣupti and Turīya. Each has certain characteristics of its own. Jāgrit means the waking state, which we all know. Therefore, I need not say much about it. We see things with our eyes, hear sounds with our ears in our waking state and so on; we are aware of all these things when we are Jāgrit; we experience them. Our

mind and intellect are active. Awareness is the main characteristic.

Then the second state is called Swapna. It is somewhere between the waking and the sleeping state. It is the dream state. Everybody dreams; but dreams are remembered only if they are very impressive, and have made an impact on our minds; we remember them the next morning. So that is the dream state.

Now I come to Suṣupti. Suṣupti is supposed to be deep sleep where there are no dreams and no wakefulness. There is a kind of restfulness; that does not mean that consciousness has become defunct. It is only resting in sleep. As soon as we are awake, we get back all our memories.

Then there is Turiya. Now Turiya is, of course, a Yogic condition. Turiyāvasthā is described as a state of supreme joy in which the individual is merged in the universal. That means there is no consciousness of one's self separate from the universal self. Of course, here, Advaitins and Viśiṣṭādvaitins will come up against me and say, "No, no. The merger of the individual in the universal cannot be conceded." We know that in the Advaita system of thought, the Jīva or the individual soul is always aware that it is Jīva, and that Jīvātmā and Paramātmā are separate and different. In the other systems of thought also there are dualities. But for our purposes, I would club all those systems together. After all, in all these systems of thought, the Paramātmā is supreme, and the one entity which is uppermost, all-powerful, omniscient and omnipresent. According to all systems, what Jīvātmā experiences in Turiyāvasthā is

a kind of union, a communion and oneness rather than separateness. So from that point of view, I say, Turīya is that state of consciousness, in which individual consciousness merges, for the time being at least, into universal consciousness which is one and indivisible. No doubt, our ancients came to this conclusion by intuition, by Sādhana, by Dhyāna and by experience of a unique kind of ecstasy. Recently physicists have also come to the conclusion that what exists is only energy; it is only one integrated thing. All other things in the world are mere manifestations of that one energy. They seem to be separate on account of different stresses or operation of different wave lengths. This is obviously materialistic monism.

Now what is man's consciousness or animal's consciousness or sentience? Very recently I read somewhere that Dr. Rhine and Dr. S. Bore of Yale University, have studied a number of experiments here and there on animals: how animals behave and what response they give to stimuli. They have come to the conclusion that there is something, some power, which is far more subtle than electricity and which is pervading the whole of the universe. It is that which binds us and the whole of the universe. For the first time they have said that we are a part and parcel of the whole totality of the universe and we cannot cut ourselves adrift in any way, at any time. The whole universe is one indivisible whole on account of that one power which is all-pervading.

Turīyāvasthā is really that state or condition of consciousness where separateness is not experienced, but only oneness is experienced. It is not a normal experience. But this experience is not so remote or unattain-

ple as to say that it is not in existence or is impossible. Many people have asked me if Ramaṇa Maharshi or Gaṇi had Sākṣātkāra. By Sākṣātkāra they mean seeing God face to face, this Turīyāvasthā and its experience. Tell them that this is an experience which we can infer since we cannot enter into the consciousness of others and see it for ourselves. This is an Avasthā which was experienced by Ramakrishna Paramahansa, Ramaṇa Maharshi and so on. It cannot be denied. I had once the boldness and audacity to ask Sivānanda of Rishikesh whether he had experienced Samādhi. He wrote back to me: "I have not only experienced Samprajñāta Samādhi but I have also experienced Asamprajñāta Samādhi i.e. Nirvikalpa Samādhi." He wrote a long letter to me. What I mean to say is: this is an Avasthā which really the Sādhus and Saints try to attain by meditation or by Yoga. It might be by Karma Yoga or Bhakti Yoga and so on. All these Yogas are ultimately calculated to lead man to the highest state of human consciousness.

Now what is the role of Yoga which is supposed to take an individual to that height. What is its function in human evolution itself? Here I think Sri Aurobindo tries to throw some significant light on this subject. He says that all life is Yoga. That means the whole process of cosmic activity is a Yoga of progress towards higher dimensions of existence. Is this cosmic Yoga leading somewhere? Or is it not leading anywhere? Sri Aurobindo gives a positive answer. He says that whatever we do consciously for evolving should lead us to higher levels. There has been an unconscious process which has also continued. After all, the jump from the ape to the man, from rhesus monkey to the man, was by mutation. No human being was there then to be conscious of the

evolution going on! Neither was Darwin born nor anybody had studied this problem; but it did happen. We were completely unconscious of it. That natural process is still going on. But man has reached a particular stage and now being conscious of himself, he has to play his part. Sri Aurobindo says, not only is 'all life Yoga' but Yoga itself is 'conscious evolution'. Man has become major, Prouḍha. He has attained the age of discretion on account of his self-consciousness and all that it means. Now he is responsible. He cannot leave things only to nature. He cannot say: "I am in the hands of nature; Let nature take me to the highest stage." It does not behove man to say that. Just as a child which has grown up to the age of discretion, cannot say to its father: "No doubt you have brought me up to this stage; now take me along to the end of my life. I don't want to work or earn anything." That would be looked upon as very abnormal. If now it is not conscious evolution, then Yoga has no meaning. That is how Sri Aurobindo puts it and calls upon all to evolve consciously. That is the privilege of mankind.

Now I venture to say that there might be a Turīyā-tītāvasthā, a state of consciousness beyond Turīyā. Of course, that can only be imagined. Why I imagine it is because, in the Taittirīyopaniṣad, Pañchakośas (five sheaths) have been described as existing in man himself, in the man's body itself. Annamayakośa means the material, physical body; Prāṇamayakośa means the vital sheath; third is Manomayakośa, that sheath which causes cerebration, thinking; then Vijñānamayakośa is responsible for pure objective thinking and the grasp of direct truth; then Ānandamayakośa, the sheath of pure joy; in the Taittirīyopaniṣad one more stage has been indicated.

but it has not been fully described. The other Kośas are explained, what they are and how they are attained. At the end, the Upaniṣad says: "Ānandamaya Kośamapi pasamkrāmati." That means there is an attainment which is beyond the Ānandamayakośa. That is an indication of the possibility of Turīyātītāvasthā.

In the Turīyātītāvasthā, there might be a simultaneous double consciousness of being one and at the same time many. In this simultaneous consciousness, there could be pure delight, joy and supernal bliss of merger with the universal along with the creative ecstasy of manifestation. That is Turīyātītāvasthā, if that Upaniṣad is to be construed properly. Otherwise, the last and highest state is Turīyāvasthā.

Now in western psychology, broadly speaking, we have mention of states of consciousness such as wakefulness, dream, sleep, sub-consciousness and unconsciousness. Jung gives the highest emphasis on the unconscious. We need not go into the details here. Recently the Freudian and other schools of psychoanalysis have done a great deal of research in the pathological conditions of human consciousness. Indian schools of psychology and Yoga have laid greater stress on developing the powers of consciousness and raising man's mind to the highest.

Both approaches are necessary. A synthesis is necessary in order that the soul as well as the powers in the body may co-ordinate and manifest themselves fully.

I do not think that there are only four states of consciousness which we normally experience; nor should we be satisfied with western classification. There are

many more states which can be distinctly marked out with certain characteristics. It is not a question of any theoretical probing or theoretical thinking, but it is a question of facts and of the states which we actually experience. I am going to tell you about those experiences and also the characteristics of those states of consciousness and the significance of each one of them. I shall be trying to coordinate the study of those states with the evolution of our own consciousness and also our progress towards the highest levels attainable.

Here I must make it clear that I am excluding something also. That is why I titled very modestly my talks as "some states of consciousness." I leave out what are called the results of psycodelic drugs or hallucinogenic methods of disturbing, exciting or going beyond one's own normal consciousness. It is sometimes called 'transcendence' by some well-known writers like Aldous Huxley. Now this word transcendence has led many people astray. For instance, if a man takes ganja or drinks liquor, he may have some experiences. Aldous Huxley, one of the talented writers of modern times, experimented with what is called mescaline used by tribals in Mexico. This is some kind of herbal drug, a narcotic. It might be something like our ganja or opium or something of that type. He experimented with it and he wrote a book called "Doors of Perception". And in that 'Doors of Perception' he has given some experiences of his when he was under the influence of mescaline. He thought that his mind or conscience was rarified and he was having some kind of strange experiences. Aldous Huxley has written somewhere else also ('Devils of Lowdown') about self-transcendence. This kind of self-transcendence can be induced by drugs, and one need

not take all the trouble involved in Yoga and other practices; that is his thesis. In the Pātañjala Yoga Sūtras also there is a sūtra which says that certain of these states of consciousness can be induced by Ouśadhis i.e. herbs or medicines or drugs. They have simply indicated the fact.

I tried to know more about the phenomena of self-transcendence by drugs and or by yogic practices. I consulted, for instance, J. Krishnamurthy, who is close to the people in Los Angeles. He knew Aldous Huxley perhaps somewhat closely. I asked him once: Aldous Huxley describes all the effects of mescaline and says that that was self-transcendence, 'going beyond the self' and attaining a certain kind of higher level. He replied to the following effect: No, no. It is a mistaken idea; no doubt there is a kind of hallucination that a man goes up and beyond himself by the use of drugs; but what Yoga attains is a permanent possession and it is at will, whereas in the case of drugs one has to depend upon something outside oneself. It is a very temporary effect and a temporary state of consciousness. Of course, now LSD has become available. It is a far more powerful drug. Then I asked also Swami Kuvalayananda (who has unfortunately passed away) who was carrying on scientific research on Yoga and its effects. He also told me that that kind of self-transcendence was a kind of delusion and nothing beyond that. Those states of consciousness could be experienced through the use of drugs but then those were only temporary states. What could be attained by Yoga would be a permanent possession because it would be woven into the fabric of our being and not merely affect a certain part of our brain where certain things appear and then pass away.

LECTURE II

The study of the states of our consciousness is very important if we are to make conscious progress in our evolution. Unconscious progress and evolution is going on as a part of the cosmic process. But if man wants to participate in it as a conscious and a self-conscious being he has to study his own consciousness, its potentiality, its power and its workings. Then only he would know the laws of its evolution and thus be able to control and master the powers within himself. Recently a book by Satprem is published on Sri Aurobindo and it is called "An Adventure of Consciousness". Its full title is "Sri Aurobindo" or "Adventure of Consciousness". The author has tried to trace the various experiences of the consciousness of Sri Aurobindo. As you know, Sri Aurobindo has been one of the latest seers of India in the field of philosophy, metaphysics and a number of other activities including politics. Thus we see that one of the best minds of modern India was busy studying his own consciousness, its extent and limits, its depths as well as heights. In the form of massive writings, he has left us a legacy of great value, as a result of his adventure and experiences in the realm of human consciousness. He initiated what is called Integral Yoga which concerns itself not merely with the maintenance of the health of the human mind but leads man in his further progress towards the highest reaches of his consciousness. In fact, Integral Yoga is a pointer to Life Divine here on earth through the establishment of a link between the consciousness of man and the superconscious forces presiding over the destinies of cosmic evolution.

Now let me take that state of consciousness with which we are all very familiar, that is, the conscious state.

In this state, I am aware of all the things that are 'outside' as objects of my perceptive faculties which may be collectively called *jñānendriyas*; these faculties are busy knowing all the things that I see or touch or hear. They accumulate or collect all these experiences in my own mind which accumulation ultimately is called memory. At the same time, I am aware of only some things that are going on in my body, but not all. I am aware of heart beat, for instance, of the pulse as also some of the movements of my body which are directed by the brain and the nervous system. But I do not know how my digestion is going on; how and in what way my cerebration is working. I am thus only partially aware of some of the internal activities going on in my body.

The most important thing about my conscious state is that I am aware to a certain extent of what I am thinking and what I am saying and what I may be going to say. These are the three important things of which I am aware. This conscious state is the state which we value most simply because we know it most and we feel we are alive on account of it. Therefore, we try to be as conscious as possible and as long as possible. The loss of the conscious state is the loss of the sense of living self. Some one has calculated that out of seventy years a man lives, he really lives only fourteen years because he is conscious only for fourteen years out of seventy! A man can put forth far more work if he is more conscious and alert and for a longer time and also if he is busy doing certain actions. But during this conscious state, apart from awareness and action, what is necessary

from the point of view of evolution, is not only to be aware, but to be self-conscious, to know that I am conscious of certain things going on in my mind and to know that I know. That is far more important for our progress than merely to know about things that are going on, even things that are going on inside our body. So ideation, creation of new ideas, formation of thoughts, giving shape to them in the form of words should progressively become a self-conscious process. This power has to be developed in what is called the conscious state. We can say that man really lives in the conscious state only, more than in any other state. But at the same time, it is this door through which we can develop our self-consciousness. It is not possible for us to develop self-consciousness when in dream, for instance, or when we are asleep, or even when we are imagining things or when we are in a day-dream. All those are states of consciousness in which we cannot develop what we call self-consciousness. Self-consciousness is the door for consciously rising higher and higher; because that state gives us knowledge of the laws and power of our consciousness, and of the way in which we can overcome defects or difficulties in the way of the development of our consciousness. That is the path of Yoga.

All knowledge comes to us mostly when we are conscious. There are some people and geniuses who can solve problems during sleep, but they are exceptions. So far as accumulation of knowledge is concerned this conscious state is the most important state for man. The more I am conscious the more I can devote myself to the accumulation and systematisation of knowledge, studying the laws of nature as well as of my own consciousness

and so on. Sometimes I think, why should it not be possible for a man to be conscious all the twenty-four hours. What comes in the way of our being conscious the whole day and night? When we study this problem we find that it is the instrument of consciousness, the brain that fails and not consciousness itself. Consciousness is there. All the stored memory is there. All those functions and faculties are there; they are not lost; but the instrument, that means the power of the brain to work or think, fails. As some of you must have experienced that in the midst of the process of reading, your eyes begin to close and you doze off. You may again be awake after five minutes or ten minutes. But there again is the failure of the apparatus, not of the power of consciousness. But there are some who can master these weaknesses of the flesh, and can utilise their consciousness far more than others. It is said that Napoleon was quite fresh after only three hours of sleep. Gandhiji used to have only four or five hours of sleep and could go to sleep whenever he liked. It may be said that high intellectuals, artists, geniuses are far more conscious and aware and alert than ordinary human beings. That is because, there is a kind of driving force in them which keeps them alert and awake. It is some great cause, the love of that cause, the devotion to that cause, the will to serve and sacrifice for that cause which keeps them awake. It is the will to go on doing things which keeps the mind, which keeps our consciousness alive and alert and allows as little rest as possible to the body and brain. However, there is a limit beyond which man may not be able to go. Some rest is necessary on account of the very constitution of the body, the nervous system, the way in which blood is supplied with oxygen and so on.

Now here we can say that the conscious state itself is to a certain extent controlled by some other states. That is how we have some kind of trance, Samādhi and all those things. Then we are partially conscious or semi-partially conscious, whatever it is. I am laying so much stress on this consciousness of ours only because it is in this state that we can develop self-consciousness.

As regards our present consciousness and self-consciousness, and their functioning, the nervous system and the brain are the main instruments. But what about higher evolution? I was once thinking as to why it should not be possible with the help of the present nervous system and our present brain to rise to the stage of supermankind. Will the superman that may be coming, have a different nervous system or a different brain far more subtle, far more delicate, far more active and all that? Or is it possible in the present body of man to develop the consciousness which might be the consciousness of a superman? This question has been occupying my mind for sometime. I keep on asking some people who are likely to know something about it. For instance, take the nervous system and the brain of an animal. Among animals too there are animals which are more active, more alert; take the dog for instance, and the buffalo. Compare the buffalo with the dog, in alertness and consciousness and all that. We can very easily find the difference. Now the difference is naturally reflected in the grossness of the flesh, the dullness of the nervous system as well as the weakness of brain power.

Now to speak of man; whether on account of the limitations of his present nervous system and brain he is destined to remain where he is? There might be born

a genius here and there; it is a kind of a freak of nature rather than the coming of a regular new race. I asked this question once of Pitirim Sorokin, the great sociologist, who has now passed away; he is no longer in our midst. I happened to spend sometime with him in 1960. He was one of those rare people who are equally soaked in the knowledge and wisdom both of the East and of the West. He was as good a student of Buddha as of Christ, as good a student of our philosophers—Śankara, Madhwa, Rāmānuja, Sri Aurobindo and others as of Kant, Hegel and others. It was, therefore, I thought of asking him and getting some answer from him. He immediately replied to me. He said if we think that Buddha was a superman or Christ was a superman and if that stage of development could be attained through the present nervous system and the brain, why should it not be possible for the whole of humanity to attain to supermanhood even with the present brain and the present nervous system? We all know the difference between a man who is very alert, who gives responses to stimuli very quickly and one who is dull. Such a man who is alert is far more advanced and evolved than the man who is dull.

Let us spell out the difference between two such persons. A man sees a murder taking place before his very eyes. He may say somebody is murdering: what is there to be worried about? If somebody dies what does it matter? On the other hand, if even a small animal is being ill-treated, another man feels it so quickly and responds so strongly to the cruelty that he will go and try to see that the act of cruelty is not allowed to take place. All the difference between Gandhiji and

other ordinary people like us is the alertness and quickness of response. The response that he gave in his conscious life to certain things that were happening made all the difference. I am giving these instances to bring out the contrast. There might be many different degrees of this kind of alertness, this kind of consciousness, this kind of response to particular happenings. It is not only intellect but along with it emotional power and the will to do certain things have to be there. We cannot call a man perfect unless he can simultaneously think, feel, and will according to his conscience, discriminate between right and wrong, and try to see that wrong is not done and right is done. Man's achievement and perfection lies in these things. All these faculties have to be simultaneously co-ordinated with each other and integrated for effective action. Thus this conscious state is very important for developing a perfect man.

I can now take up the second state. I am thinking of considering about seven or eight states of consciousness. I am trying to give you a description of each state, the importance of that state, the significance of it and the way it is helpful, if it is used in a particular way, for the development of man's consciousness. The second state I am considering is the state of day-dreaming. This is not usually mentioned anywhere as a distinct state of consciousness. But I have tried to see that every state which has a certain characteristic different from those of others, is taken up here for consideration. Now the day-dreaming state is different from a dream state. In a day-dreaming state, the wish-will is predominant. The awareness is there. The person who is day-dreaming has not yet gone to sleep, but at the same time he is not regularly in a dream as such; it is a day-dream in which

certain wishes or desires take shape in a floating and
imsy way. Of course, a day-dream is very evanescent.
t is Kṣaṇa bhangura, momentary or something like that.
Immediately if there is some noise or some sound, or if
e becomes aware that he is to go somewhere or do some-
thing, he immediately gets back to the wakeful state. Day-
dreaming is a very pleasant state, because there is a kind
f wish-fulfilment for the time being which is not to be
found in dreams. In dreams what happens? The man has
absolutely no volition, there is a haphazard mixture and
coming together of things. I shall be saying something
about that dream state also. The difference between a
ay-dream and a dream which is called Swapna or the
wapna state, is there; and therefore I distinguished it
from the waking state as also from the dream state and
f course from the sleep state. The day-dreamer feels
elusively that he is progressing along the course of the
ulfilment of his wish and will.

Regarding the dream-state, which is the third state
am dealing with, much need not be said, as everyone
as vivid experiences of the same. Many of us might
ot have marked the characteristics of the day-dream,
hough everyone is bound to have experienced the same.
hough man is dreaming most of the time, he thinks he
s sleeping; he does not however remember those dreams.
t is only such dreams which are very vivid and which
ncern man's waking state, that are usally remember-
d, but that too only for a time. Otherwise, most of them
re forgotten. For instance, how many are the dreams
hich we remember now, though they were vivid at the
me and which we narrated the next morning most eager-
y to our friends? Only repetitious dreams with variations

on a single theme are capable of being remembered often. If there is a fear complex about something haunting a person, it is likely that varied dreams about the same in varied shapes may be remembered for sometime. That is because, the theme is very much a part of the particular person's working and waking consciousness. Dreams are in fact the wild play of the sub-conscious mind which begins its activity when wakeful consciousness begins to lose its hold either on account of fatigue, want of interest, or oncoming sleep. Below the wakeful surface consciousness, which concerns itself only with what is relevant and necessary for the immediate needs of the person, there is the vast material lying pell-mell in the depths of our consciousness in the form of memory, urges, ideas, etc. which are the very stuff of consciousness. It is that material which comes to the surface in the form of a dream. It is that with which the dream state is busy. What presents itself to our inactive dreamy consciousness is mostly incoherent, ad hoc and impossible to understand with any significance. Even while awake, if we suspend our volition, stand aside as it were, and observe as a witness, the caravan of thoughts, ideas, urges, etc. which pass before us, we get the impression of some tumultuous activity of the mind-stuff without any coherence or purpose. It is that stuff which when coherent and vivid and with some sequence, appears to us as a dream. We remember a dream if and when our wakeful consciousness is interested in the theme of that particular dream. Modern psychologists say that dreaming fulfils a very important need of the individual, since it provides an outlet to the energies which otherwise have no fulfilment. It is a necessary and very much desirable spillover of the urge of the libido or desire.

Now to the state of consciousness called imagination. This is the fourth state which I am taking up here. When in the state of imagination, man's consciousness exhibits great creative power. If man had no imagination he would have fallen far short of creativity and drive in almost everything. What is it that we do in imagination? We project new ideas and are drawn by them. In imagination our wish and will become creatively active. They are purposeful and leave nothing merely to chance as is done in a day-dream. All poetry, for instance, all works of art, all works of creative literature are the products of imagination. Imagination also drives us to action for achieving what we imagine to be great, good, and heroic. While imagining, we do not see the difficulties that may cross our path when giving shape and form to what we imagine. Therefore, what we imagine is as it were a call from the future and we feel that we can very easily achieve many things. Supposing we ask a child, what do you want to be in life? He may say, "I want to be a scholar or a hero; I want to be a soldier; I want to be a writer." It is his imagination which makes him say: this is what I want to be. He is least aware of the difficulties in the way. Possibly he may even fail at the very first school examination. He may not become a scholar at all. But the child's imagination works on the basis of things seen and heard. He identifies himself with certain images—it might be an image of a scholar, an image of a soldier, it might be that of a scientist. Those images work on his mind. He begins to form a certain future picture of himself. Then he is drawn towards that picture, is attracted by it, then he tries to give shape and form to that particular image. We should always encourage the imagination of the younger people. We must

make them imagine the future as to what is going to happen or as to what they can or cannot do; that may stimulate a particular power in the child and it will one day take the form of a concrete will to do rather than indulge in mere imagination. It is said, for instance, of Shivaji, that his mother Jijabai told him when young, stories of Mahābhārata and Rāmāyaṇa and of some heroic actions. They fired his imagination. So I think stimulating the imagination of the children is one of the most important things which should be done at home and in schools. I do not think that anything of that kind is specifically done today in schools for stimulating children's imagination.

Then the fifth state of consciousness called inspiration. Now in an inspired state what happens? A man's mind is caught hold of by a single idea or by a single cause. This kind of possession might be very temporary, it might come as a flash of light and go away, Abhīkṣṇam Samkalpaḥ, as is described in the Upanishad or it might be like a steady flame which burns all along. Inspiration takes the person concerned along the path which he is competent to tread and leads him to the highest state and to great achievements. We often say that a poet is inspired. Inspiration is only like a spark. It just stimulates and then passes away. But the stimulation is so powerful that all the other faculties begin to serve the object of inspiration. If he is a poet, his imagination, his power of image-making, his mastery over words become willing instruments in the hands of that inspiration. Really speaking inspiration is a flash which just comes and seems to go away;—clik—beyond that one does not experience anything. It is practically beyond time and space. It cannot be described in terms of time

nd space. It is the moment of creation, and creation takes place as a result. After that flair of inspiration, time and space come in. As soon as the inspiring idea begins to take shape, there are words to express the same. Time is required for that flash of light to take the shape of sound and word. Then between one letter and another letter, between one word and another word, there is space. So, time and space are really creations for expressing inspiration.

While speaking of imagination I said that we ought not to stimulate it. But inspiration is not something which can be stimulated. It is not at our will that we can have inspiration. It somehow suddenly comes, as a result of some kind of Sādhanā; it might be Tapas, it might be reading a lot of things, it might be coming in contact with great souls; inspiration might be the result of any of these things or of all these things put together. One's whole life may change on account of some inspiring thought. So it is a very powerful force and a powerful state of our consciousness.

Then the sixth state of consciousness called trance. Now in trance what is it that happens? I have seen some people when they were actually in trance. I have also seen the creations of people under trance. In the condition called trance, a man becomes an automat for the time being for some creation. A trance is not like inspiration. An inspiration is a force which though like a flash to begin with goes on steadily working and trying to see something achieved. In trance, we are beyond ourselves because we become automats in the hands of power which is beyond us. I have seen, for instance, a man who was forced to write poetry every morning,

it might be two or three pages each day. Of course, the poetry in his case was not of a very high order; it need not be. I am describing here more that state of trance than any particular person or any particular creation. He used to say "At that time, I lose all hold on myself and some power enters my mind and then I begin to write. I have to write. And after the whole thing is over, I absolutely feel done up. I feel exhausted; unless I sleep after that for an hour or so I cannot become myself." This is the description of a particular trance which I myself have seen. Another trance which I have myself witnessed was that of a man who went into trance. He was quite normal, speaking, walking, eating and so on. He became a bit ill and while he was lying down on his back he went into a trance. What happened: his eyes were quite open but staring. His body became a little stiff. Even when I tried to move him he did not move. After about fifteen or twenty minutes in that condition, he came out with a gorgeous description of the vision he had. He was very eloquent; the vision had impressed his mind to such an extent. But that passed away and afterwards I did not see him in trance any more. He was a believer in Advaita philosophy (monism) and advocated it. According to that philosophy the individual consciousness becomes one with the universal consciousness. In this trance he did not experience the consciousness of oneness. But he was gripped by a vision and that vision was so vivid. At that time, he was unaware of what was going on. He told me afterwards, "I did not know you were sitting here beside me or you were moving me to awaken me. I don't know anything. I don't remember anything except the sound of some bell that was ringing. That particular

und only I was aware of." This state existed for
venty minutes. This kind of state is not one which can
e easily or artificially induced. But I think if one goes
n doing some Sādhana, or something like that, the state
an be induced. The two instances I have given you,
ere not instances of voluntary trance or the result of
ny kind of Sādhana or Dhyāna, or Manana or devotion
r anything of that kind. Those states just came like
at and also passed away. In the first case i.e. of writ-
g poetry, after two or three months the process ceased.
fterwards that person had absolutely no trance or any-
ing like that. But the poetry that he had written was
ere. It is a very normal kind of poetry which cannot
e called highly inspired poetry.

Then the seventh state, namely high exaltation and
ecstasy. I do make a difference between exaltation and
ecstasy. Ecstasy is far deeper, far more intense than
exaltation. In the state of exaltation one feels happy
and experiences delight in every fibre of his body. He
feels that he is elevated to a higher level. That is an
exalted state of consciousness. But ecstasy takes one
beyond oneself and is possibly far more durable. A man
can be in ecstasy for a far longer time than in the state
of exaltation. Exaltation is temporary, it can be there
only for a time. Ecstasy is the result of the experience
of oneness with something higher and nobler than one's
individual self. Ecstasy seems to be the last word so
far as people who use drugs are concerned. They think
also that ecstasy through physical union of the sexes is
the limit of happiness that can be experienced. A num-
ber of books are written on ecstasy—how ecstasy can be
induced by this or that drug or action and so on. Ecstasy

induced in any of those ways does not really come anywhere near the yogic state or the state which can be attained by being in tune with the Infinite. That is the *Ānandamayakośa*. Once attained, it is a kind of possession, a part of one's being. A state of very deep sleep is sometimes compared to *Samādhi*; but *Samādhi* is different from sleep. In fact, sleep is an impediment to *Samādhi*. Sometimes a man trying for *Samādhi* may go to sleep and mistake it for *Samādhi*. In *Samādhi*, experience of oneness and the communion of the individual with the universal is the basic test. In the case of exhaltation and ecstasy which is induced in some other way than communion there is euphoria only. It is extreme joyfulness, delight and nothing more.

Then the state which may be called the eighth one, of sleep. I don't think it is necessary for me to dwell in detail on the state of sleep. There might be different stages of deep sleep. But even during the deepest possible sleep, our consciousness is partially awake. Our consciousness is not absent. Absence of consciousness will mean the absence of life itself. So even during sleep, life is going on, metabolism is going on though at a very dull pace. Usual, normal and fast cerebation is not there. That gives us a feeling of relief and to that extent the nervous system and the brain get refreshed and are back at their functions after sleep is over. Sleep also is something on which we can try to have control. Real control will mean that a man should be able to get sleep whenever he wants and he should be able to get up whenever he likes. If a man is fatigued and if he sleeps that cannot be called control. If the rest that is required by the brain and the nervous system can be taken at will and re-called at will, we can call it control over

sleep. Control always means willed control. It is not control by normal laws of nature.

Then there are temporary unconscious states, Mūrcha for instance. That may be the ninth state. Suppose there is some severe physical injury, some fracture or something like that. Then a man loses consciousness for the time being or an unconscious state might be induced by some physiological condition in which the brain gets fogged. It might be temporary coma. The blood does not reach the brain and one becomes unconscious. In this context, I may tell you that the brain is the most evolved organ in human beings. Nature takes the utmost care to see that the brain is fed well and is kept active. For instance, I am told that twelve times the power required for keeping the blood circulating in the other parts of the body is required for supplying the brain with blood. Enough blood is supplied by nature to all the parts of the brain and the brain is kept active. The second thing is even when the child is only about two or three years old, its brain is practically complete in all its parts. Even the functioning of sub-consciousness may begin at that early stage. It is not only consciousness but also self-consciousness, the 'I' as an entity, a co-ordinating power, begins to develop. In man's body it is not the heart or any other organ which is most important but it is the brain which is the most important. Even in emergencies the brain would be the last thing to suffer and stop action. Now-a-days a controversy has arisen as to when a man is really supposed to be dead. Is he dead when the pulse stops or is he dead when cerebration completely stops? Some experiments show that even after pulsation stops, cerebration continues for a few minutes more. That means some

blood has been already supplied to the brain and it goes on keeping some part of the brain active. By means of the encephelograph they measure brain activities. Science has come to the conclusion that both heart and brain must stop if a man is to be declared to be dead. Merely the stoppage of the heart is not sufficient. The brain, the seat of consciousness must stop functioning.

Then I come to the tenth state of Turīya or Samādhi. Turīya pre-supposes a kind of evolution of the consciousness of man. One has to be integrated to experience the condition called Turīya. Unless one is integrated there is no full and harmonious co-ordination of all powers and activities. Unless there is full co-ordination, man cannot get over all the inner conflicts, tensions, strains, and stresses. So, if all this is to happen and one is to come to the conclusion that individual consciousness is an integral part of the universal consciousness, one has to work hard. Then an effort can be made to see that individual consciousness is merged in universal consciousness and there is the unique experience of identification. That experience of identification is called Turīyavasthā. Now the main characteristic of:

Turīya is Ekātma pratyayāsrāram prapanchopāśamam.

The intense experience of oneness and the complete absence of the experience of manifold manifestation. All this prapancha, all this activity and manifestation seems to wholly disappear and nothing is present to the consciousness except the experience of communion, experience of identification of the cosmic forces that are outside with the forces inside oneself. All the forces inside are integrated and are felt to be only one single entity.

All the forces outside are also experienced as only aspects of one single universal power.

In the Bhagawadgītā, I have found that there are two verses which are very important. Possibly we are not often aware of the significance of those verses. Now I shall speak of those two verses:

*Upadraṣṭā-numantā cha
bhartā bhoktā maheśvaraḥ*

*Paramātmēti cāpyukto
dehesmin puruṣaḥ paraḥ.*

He the supreme spirit is in the body. What does He do? He stands aside and looks on. He is the one who gives his assent. He is the one who supplies everything that is needed. It is he who enjoys. He is the great Lord. He too is called Paramātmā, the highest Ātman and he is the highest Puruṣa or person residing in the body.

Then in another place Gītā says:

*Uttamaḥ puruṣastwanyaḥ
paramātmetyudāhṛtaḥ,*

*Yo lokatrayamāviśya
bibhartyavyaya īśvaraḥ.*

There is the Best Puruṣa who is the other one (Puruṣaḥ). He is also called Paramātmā. He is right in the centre of the three worlds and without any change in himself, this Lord (of the universe) upholds the whole cosmos. But both of them, the one in the human body and the one in the cosmos, are called Paramātmā, the Supreme Spirit. If we read these two verses together we see that there is clear indication of identification of

individual consciousness with universal consciousness. So long as individual consciousness or the individualised self looks upon himself as something separate, as one among the many, he will continue to be one apart and different from everything else. But after the integration of all different powers and also the resolution of all conflicts, the stage of Turīyāvasthā arrives.

I casually mentioned (the eleventh state) and dealt with Turīyātītāvasthā as a possible condition of the consciousness which is beyond this Turīya. The Upaniṣad says “Ānandamayakośamapi upasamkrāmati”. This might be an indication of the Turīyātītāvasthā. The characteristic of that Turīyātītāvasthā would be the simultaneity of the experience of being and becoming, equally vivid of being as of becoming. The experience would then be not of being and becoming, not of being-cum-becoming, but of being-becoming at the same time. You can express it in that way. The state is full of Ānanda, Paramānanda, Brahmānanda. It is a supernal blissful state. That may be the Avasthā or condition which is called Līlābhāva, a wholly sportful mood. It is all a divine play. The creation is just a manifestation of joy. It is not seeking joy from somewhere out of something else; but it is expressing and or acting out of joy. Children act out of joy. They do not seek joy from something outside. But out of their own joy they jump about or play or sing and so on. We all work for joy, for getting it from somewhere else. We think that we shall be very joyful if we get money or get some good company. We think that joy is somewhere out there in things outside ourselves. But so far as children are concerned they are the very fountain of joy and they act simply out of joy. If a flower, for instance, flowers, it flowers out of joy. I can-

not stand guarantee that there is such a state as Turīyā-
tāvasthā. But I have just given certain indications on
the basis of the Upaniṣad quotation.

Then Jīvanmuktāvasthā, the twelfth state. Jīvan-
mukta state also has been described in many books. Even
Jīvanmuktāvasthā is to be attained when one is living.
Videhamukti, Salvation after death, and Jīvanmukti are
described in different ways. Videhamukti is that state
after death, which does not envisage rebirth after death;
that is how Videhamukti is described. In the state of
Jīvanmukti, a man even while living, is completely free
in his consciousness, from all attachments and beyond the
qualities of Rāgadweṣa, love and hate.

Yoga which means communion, is a great science and
an art as well. The very first Pātanjala Sūtra or aphor-
ism says:

‘Yogaḥ chittavṛtti Nirodhaḥ’.

Yoga is the stoppage of all the modifications of the mind.
When you have the experience of pure consciousness.
Pure consciousness is pure and unconditioned conscious-
ness. J. Krishnamurthy often exhorts us to ‘decondition’
ourselves. We are all conditioned today. Certain
saṃskāras, ideas, various notions, have wrapped round
our consciousness. Like a silkworm, we die on account
of suffocation by the beautiful fibre which we ourselves
weave round us. A spider, no doubt, also produces a
fine gossamer thread but keeps itself outside as the mas-
ter. One should not get oneself entangled like the silk-
worm. This simile helps us to understand the position.
Pure consciousness is the characteristic of Jīvanmuktā-
vasthā.

A Jīvanmukta lives, eats, sleeps, like all others. But he is Aipta, free from any entanglements and attachments. That is Jīvanmuktāvasthā. A Jīvanmukta is not bound by karma, he is free from Karma-bandhana. Whatever he does, does not bind him and force him to a new birth. Whether there is re-birth or not, I don't want to enter into a discussion about it. I took up this subject in order to know something and tell something about the attainment of the state of consciousness in which eternal delight and supernal ecstasy is a permanent possession, and all manifestation, thinking, action and so on, are but sport or Līlā.

There is a school of thought which says that this life and all about it is misery. Some call it Bhavasāgara, a sea of (miserable) life, and would like to get through it at the earliest. That act or attitude is that of cowardly escape. In the first place Bhavasāgara, sea of existence, is not so Duḥkhamaya, full of sorrow, as some describe it.

Illness of man is a symptom for the time being. Otherwise normally he is healthy, though he is not aware of his health. So long as one is healthy he does not even feel that he has a body. As soon as there is a pin-prick or cold he is aware of his body and of pain. Normally life is good and enjoyable. Pain, sorrow are but passing phases.

There is then the idea of the original sin. There is also the obsession of one being sinful: *Pāpoham pāpākarmāham, pāpātmā pāpasambhavaḥ*—I am sinful, I am committing sinful acts, I am a sinful soul, I am born of sin. Some others believe that there is some karma, chain of action-reaction, always pursuing us and keeping us

tied to the wheel of life. All these ideas perhaps have been entertained and developed by man on account of the weakness and limitations of the human mind. Life-force seems to have one great handicap and that is fear. It fears everything, as if somebody is always going to attack it and destroy it. The first sign of spirituality is fearlessness; Abhaya, Nirbhaya. *Abhayam vai prāptosi*, you have attained fearlessness, Janaka tells Yājñavalkya. The whole manifestation, the infinite cosmos is a creation out of joy. It is that kind of healthy attitude that is necessary for cultivating a philosophy of joyful consciousness and sportful expression of it as Līlā.



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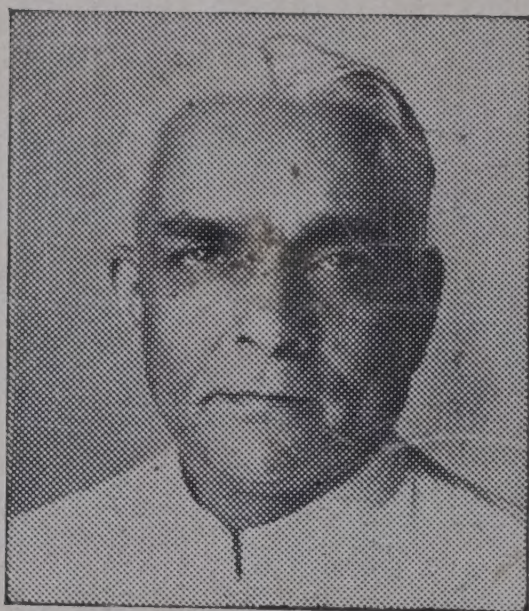
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